to immortality and supreme beatitude, when he says : [12] *The Supreme Brahman is sung (in the Vedantas). In Him rest the three (the individual soul, its objects and the mover), and He is the firm support and the unchangeable. Those who know Brahman and are devoted to Him are freed from re-incarnation by knowing Him who transcends the world.*[13] I may state that the later *Bhakti* movement in India, a most precious heritage of humanity, which achieved its elaboration and consummation in the *Bhagavad Gita,* may be considered to have grown out of the spirit of the teachings mostly of the *Svetasvatara Upanishad.* A deep consciousness of the overpowering presence of God and not merely an intellectual assent to His existence as in the case of a dry philosopher, an oppressive sense of one's own iniquities, an intense longing of the soul for emancipation from the bondage of endless births, the doctrine oi Grace and Meicy, with its concomitant realisation of God as the Personal and Forbearing Father and man as the prodigal son, the Parental protection of the One and the filial dependence of the other, may be considered to have emerged slowly and gradually from the teachings of this scripture.

These phases
of the soul's progress in spiritual life will be briefly
dealt with
below.

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While the philosopher says : "I know God and
believe
Him to be real," *fh.3 Bhakta* avows *I have seen
God/* While ^
the philosopher says "Th^ Infinite is unknowable,
neverthe-
less, He may be apprehended in consciousness,
^though we
cannot comprehend Him, the *Bhakta* goes further
and says .
" *God is not only apprehensible in consciousness
but I have
actually seen Him. Here He is—a mighty Reality.
Thought
comprehends Him not. He is past finding out. Yet
of His
Reality. I am most vividly and joyfully conscious."*
Thus while
the philosopher is satisfied with only believing that
God is
not less real than matter and self, the *Bhakta*
converts this
intellectual belief into a vivid perception and
makes it his